THE CHARACTER OF A Bigotted Prince, &c.

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OF A

Disgraced Painter, &c.

THE CHARACTER OF A Bigotted Prince; AND WHAT ENGLAND May Expect from the Return of such a One.

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ENGLAND

THE CHARACTER OF A Bigotted Prince, &c.

IT has been the great unhappineſs of the *Kingdom* of *England*, for ſome Years laſt paſt, to be troubled with two very Different ſort of Perſons of quite contrary Tempers; the one Party of ſo very Coſtive a Faith, that they could believe nothing, and the other of ſo eaſy a Belief that they could ſwallow every thing; the firſt of theſe could not ſee the Sun of Truth in its brighteſt Meridian; and even Mathematical Demonſtration ſignified nothing in order to perſuade them; they could not (or at leaſt would not) ſee their Native Country hurried to the very Jaws of Ruine, and imitated *Nero* in his ſtupidity, who could unconcernedly Tune his Harp when *Rome* was in Flames; every thing about 'em ſeem'd pleaſant and gay, they never ſuffered their minds to be rufled with anxious

Thoughts for the Future, ſo they enjoy'd the preſent, and obſerv'd in the Literal (but corrupted) ſence the command of our Saviour, to take no care for the Morrow; the moſt ſurprizing Relations mov'd them not a jot, and they gave as equal a Credit to an Information or Confeſſion upon Oath, as they would have allow'd to a Chapter in *Rablais* his Hiſtory of *Garagantua.*

The other were of a quite different ſtamp, they could credit the moſt improbable Stories, and the moſt far fetcht Lyes were with them eſteem'd as Oracles; they were ever at *Coffee-houſes* or places of ſuch reſort, ſtill liſtning to every idle Pamphleteer's Diſcourſe, with more Attention than to a Sermon; they could not ſee a Chimney on Fire, but immediately ſome Treachery they believ'd was in agitation; and a Drunken Midnight Quarrel in the Streets Allarm'd their Thoughts into the Belief of a Maſſacre; they had nothing in their Mouths but Plots and Deſigns; and Holy Writ it ſelf ſtood upon the ſame bottom in their Creed with ſome Witneſſes Depoſitions; their Imagination hag-rid with Suſpicions and Fears, daily preſented them with ſuch frightful Scenes, that they were not only uneaſy to themſelves, but likewiſe to all about them, which render'd their Days unpleaſant, and their Nights unquiet, inſomuch that ſome of them durſt not go to Bed for fear next Morning they ſhould wake and find their Throats Cut.

From theſe two very corrupt Humours in the late times, were produced thoſe two odious Characters of *Whigg* and *Tory*, which were banded about ſo long in Jeſt, that they ſoon turn'd Earneſt, and he was thought either a Knave or a Blockhead who would not ſuffer himſelf to be Dignified or Diſtinguiſhed by one of thoſe Titles. This Humour continued for ſome Years with great Violence and Diſorder, during the latter end of the Reign of K. *Charles* the Second; in all which time 'tis obvious whoever wore the Crown, a great Perſon then at Court manag'd Affairs at the Helm.

That

That *great Prince* (who had ſeen both the Extreams of a Proſperous and an Adverſe Fortune) by his Death Yeilded the Throne to his only *Brother*, in the beginning of whoſe Reign the two Diſcriminating Names before mention'd ſeem'd to have been utterly forgotten; the former in ſeeing a *Prince* the Darling of their thoughts and wiſhes now become a Monarch, and the latter in their miſtaken apprehenſions of his unexpected Clemency in affording them Liberty of Conſcience.

The Storm was now abated, and Mens Tempers grew more compos'd, the Virtues of the Soveraign fill'd every Mouth with His Praiſes; His Goodneſs, His Juſtice, and His Piety was the Theme of common Diſcourſe, and nothing but the Name of *James the Juſt* heard in the moſt ordinary Converſations.

It does not become a Subject too nicely to inquire into the Miſcarriages of a *Crown'd Head*; but this muſt be confeſt; very ill things were done, even to the Alteration of the fundamentals both of our Religion and Government; and this muſt be own'd by every one whoſe Ears are not ſtopt by invincible Prejudice or Partiality.

'Twould be vain labour to deſcend to particulars in a Diſcourſe which is deſign'd to be of another Nature. The Jewiſh Feaſt of Tabernacles, tho' long time Abrogated by the coming of our Saviour, hinders not, nor forbids me to reflect on the Dangers I eſcap'd in the Wilderneſs. I may Lawfully, I think, ſelect ſuch Days in the Year to conſider how Corporations were Regulated, Biſhops Impriſon'd, and other Irregularities committed in the late Reign, without aſſembling a Conventicle, and there in ſome lewd Harrang ſwell every Miſcarriage to a prodigious greatneſs. The Actions of Princes (Evil ones eſpecially) are their own proper Heralds, and every one of his Subjects carries ſome ſhort Remarks of his Reign in their Memories.

I do not believe that Hiſtory can parallel the Joys and Triumphs of any Nation upon their Deliverance from Oppreſſion, with the univerſal Triumphs of the *Engliſh* upon the never to be forgotten late *Revolution*; they ſeem'd like Men kept a long time in Durance, and now were bleſt with the ſweets of Liberty; nay, even ſome of our preſent *Murmerers* themſelves were moſt forwardly Active to ſhew their Zeal for the then *Prince of Orange*, who by his coming ſeem'd to open the Scene of a new World, and reſtore the *Engliſh* to the Poet's time of the Golden Age again.

But like true *Iſraelites*, we long again for the Onions and Garlick of *Egypt*, and would fain be under our old Taſkmaſters once more; the Wound which was ſeemingly Heal'd, is now broke out again, and what we loſt in the Antient *Tory*, we find reviv'd in the Modern *Jacobite*.

We were told in a Prophetick Diſcourſe ſome years ſince, what Treatment we were to expect if a *Prince* of the *Romiſh* Communion ſhould ſettle upon the Throne; the effects of which every one who is not wilfully Blind muſt acknowledg. Did he not drive *Jehu-like* in a full Carreer to *Rome?* Were not his *Emiſaries* in every great Town in *England* Regulating Corporations, and Poiſoning the Minds of the People with Popiſh Doctrins? Were not all places of Truſt both Civil and Military fill'd up with thoſe of the *Romiſh* Faith, or others whom he made uſe of for his own ends? Were they not come to an exceſſive hight of Impudence both in their Sermons and Diſcourſes? Was not the Torrent ſwell'd ſo high that they hourly expected the Deluge? Were not the Fences of the Law (the Security of the Subject) attempted to be broke down? And *Magna Charta*, when in Oppoſition to the Princes will, be valued no more than a cancell'd Deed of Conveyance; Was not an *Embaſſador* ſent to *Rome*, and a *Nuntio* Entertain'd here (to ſettle the Proteſtant Religion no doubt) and a thouſand other Practices committed as directly oppoſite to the Intereſt of the *Engliſh* Nation, as Fire is contrary

trary to Water. Was all this done in a corner? Were not their Actions as barefaced as the Sun? And after all this, and the Deliverance we Enjoy, muſt we go into the Houſe of Bondage again, and put on thoſe Fetters we ſo lately ſhook off?

Let the ſeeming warmth of this Parentheſis be a little excus'd; yet I muſt confeſs, ſuch conſiderations as theſe are almoſt valid enough to juſtify a Paſſion, and make Anger appear no Fault; for were the *Roman Catholicks* the only Aſſerters of the Rights of the *late King James*, the wonder would be little; bodies often Sympathiſe at a diſtance, and they by ſeveral Obligations are bound to wiſh him Succeſs; and while they terminate in empty Hopes, let them ſtill regale themſelves with their airy Diet; I pity the deluded Creatures, but cannot blame them, becauſe they Act upon their own Principles; and 'twould be as unnatural for them not to Pray for his Return, as for a *Cardinal*, in hopes of the *Popedom*, to wiſh ſucceſs to the Proteſtant Forces; or a *Calviniſt* to Drink a Health to *Monſieur Catinat*: But when a ſort of Men guided, as they pretend, by the Dictates of an unerring Conſcience, ſhall at this time of day openly declare for an exploded Intereſt, and theſe *Proteſtants* too, Men no ways leven'd with Popery, or any of her Doctrin's, but Zealous Maintainers of the Church of *England*, Devout and Pious, Charitable and Juſt, in the chief Employments of the *Church*, and the Brighteſt of the *Golden Candleſticks*: For theſe ſo openly to declare their Averſion to this Preſent Government, and their Fondneſs for the Laſt, is what does not a little elevate and ſurpriſe (to uſe an Expreſſion of Mr. *Bays*) and comes almoſt as near to a Miracle as *Tranſubſtantiation*.

A late very Eminent Doctor of the Church, when the Proſecution was Violent againſt the Diſſenters, wrote a moſt Learned Tract, concerning the Nicety of a Scrupulous Conſcience; wherein he very curiouſly Anatomizes the ſeveral Meanders and turnings of that inviſible Operation, and

Proves that Humour, Diſcontent and Intereſt do frequently wear the Livery of *Conſcience*. How nice ſoever ſome may be in point of Religion, I wiſh theſe Gentlemen could acquit themſelves from the forementioned Diſguiſe with which they maſquerade their Political Conſcience.

One would wonder what ſtrange bewitching Sophiſtry the Church of *Rome* makes uſe of to blind the Underſtandings of her Votaries, to that degree, that they are continually miſtaking their own Intereſt, and tamely to deliver up their Bodies, Souls, Reputation and Fortunes for the Reverſion of *Purgatory* hereafter, only for the ſlight gratification of their humours here; and I appeal to the greateſt aſſerter of King *James* his Intereſt, if they can produce any Crown'd Head in *England* ſince the Conqueſt, who was half ſo Infatuated and Bigotted to the Intereſt of the See of *Rome*, as the *late King*: Indeed we Read of a Religious *Edward*, and a Pious, Devout *Henry*; but our *Engliſh* Hiſtory cannot afford us one Inſtance of a Prince who would Sacrifice his own Honour, his Kingdoms Safety, his Intereſt Abroad, and the Love of his Subjects at Home, meerly out of a miſtaken Zeal to the Advancement of the *Romiſh Faith*; the moſt ſolemn Oaths and Proteſtations eſteem'd no more than words of Courſe; and that which was held Sacred amongſt all mankind, valued as nothing in competition with a Command from the Apoſtolick Chair: The old *Lady at Rome* with all her Wrinkles, has ſtill ſome Charms to ſubdue great Princes; and tho ſhe has Abus'd, Depos'd, and Murther'd ſo many of her Lovers, yet ſhe finds every day ſome new Admirers who are proud of her Charms; a Practice which comes as near a Miracle, as any that *Church* in her *Legends* can boaſt of; and I hope ſome paſſages in the late Reign are not ſo forgotten, but they may ſerve to juſtify the truth of the Aſſertion.

Indeed for our amuſement we were once told by a popular Pen, *That allowing a King upon the* Engliſh *Throne, Principled for*

for Arbitrary Government and Popery, yet he was Clog'd and Shackl'd with Popular and Proteſtant Laws, that if he had ne're ſo great a mind to't, there was not a Subject in his Dominions would dare to ſerve him in his Deſign. How true this Aſſertion has ſince prov'd, let any indifferent perſon judge; the *late King* himſelf both dar'd and found no ſmall number of his Subjects as reſolute as their Maſter, to alter the whole Frame of the *Engliſh* Government; he found not Men only of his own Communion, but Men of all Religions, or rather of no Religion at all, whoſe deſperate Fortunes puſh't 'em on to the moſt daring Enterpriſes; his ſingle Command added Life to their Motions; and no wonder he found Tools to Work withal, when all the Obligations of Law were ſhrunk into the ſmall compaſs of a Princes Will, and the muſty Lines of *Magna Charta* dwindled to a *Sic volo, ſic jubeo.*

Several other artifices were us'd, to let us conceive a Popiſh Prince no ſuch terrible Bugbear as common Fame repreſents him; as that the Idolatrous Superſtition of the Church of *Rome* was by a long ſeries of time ſo worn off the minds of the People, and the Reformation ſo ſtrongly Rooted, the *Church of England* ſo firmly Eſtabliſh'd, the *Romaniſts* ſo deteſted for their Innovations in Doctrin and Abſurdity in Ceremonies, *&c.* that it was impoſſible ever to fix Popery here: But, alas, 'twas meer Deluſion, we quickly ſaw through the Juggle, and the *State-Quacks* diſcover'd their Leigerdemain tricks too openly; and had not Almighty God by a moſt ſurpriſing, and almoſt unparllel'd Providence Deliver'd us, I know not by this time, but that the Name *Proteſtant* had been as odious in *England*, as the Term of *Hugonot* is now in *France*; and the *Dominicans* and *Franciſcans* left their Cells in *Lincolns-Inn-Fields* and the *Savoy*, to have Sung their *Regina Cœlorum* in all the *Cathedrals* in *England.*

I am not Ignorant how ſome Perſons do ſtill Magnifie the Merits of the *late King*, as to his Private Virtues, as his being Deſcended of the Blood Royal, his Inviolable tenderneſs for

for his Friend, the exact Correſpondency of his Mouth and Heart, his Courage againſt the *Dutch*, &c. but theſe were glimmering Rays of his, which ſhin'd upon ſome few only; for when he came to his Meridian, they chang'd their Nature, and the ſcorching Beams of his Zeal for his Religion got the Aſcenednt of all his other Accompliſhments, which ſo clouded his diſcerning Faculties, that he miſtook his Friends for his Enemies, and his Enemies for his Friends; the moſt ſage and deliberate Advices given him in oppoſition to beloved *Jeſuits*, were cenſur'd as intrenchments upon his Prerogative, and the ſingle *Ipſe Dixit* of *Father Peters*, valued above the Joynt Council of the Realm; the Colledges of *Oxford* and *Cambridg* eſteem'd as Nurſeries of Hereticks, and the Preſident and Fellows of *Magdelen Colledg* moſt illegally Ejected from their juſt Rights, to receive upon the Foundation a ſort of Sparks who were neither Schollars nor Gentlemen. Priviledg was ſwallow'd up by Prerogative, and **Know I am your King**, was a *Superſedeas* to all manner of humble Petitions and Remonſtrances; his *Prieſts*, thoſe fatal Scorpions, he ſo hugg'd in his Boſom, were the chief Incendiaries, and contrary to our known Laws, ſwarm'd over from *Doway* and St. *Omers*, greedily gaping after Preferments, which they needed not have wanted, could his Will alone have placed them in Eccleſiaſtical Dignities; they muſt be humbly content with Titular and Imaginary Biſhopricks *in Nubibus*, till the ſtubbern Hereticks who Enjoy'd 'em, would at once part with their Reaſons and their Livings together.

But the greateſt occaſion of his Arbitrary Government, and the *Æra* from whence he may date all his late Misfortunes, was his Friendſhip with the *French King*, a right Son of *Iſhmael*, whoſe Hand is lifted up againſt every Man's, and every Man's againſt his; a Man who has not one ſingle Virtue to counterballance that prodigious ſtock of Vices which harbour in his Breaſt; a Man who has built a Reputation upon the Ruins of his Neighbours Kingdoms; and yet with this *Gallick*

Nim-

Nimrod did the Uunfortunate King *James* contract a moſt laſting Alliance.

I perceive I am ſtopt in my Aſſertion, and a little Dabler in Politicks challenges me to prove the Contract: 'Tis true, we cannot ſhew the Original Deed, with their Signets and Names affixt to it; but he muſt ſurely be Delivered over to Unbelief, who cannot credit ſuch Circumſtances as ſerve to clear the matter from all doubt or heſitation: Who Promoted the Marriage of the Duke with the Princeſs of *Modena*? Who Defraid the Charges of her Journy, and Paid the greateſt part of her Fortune, but the *French King*? If this will not ſatisfie, pray examine *Coleman*'s Letter to Sir *William Throgmorton*; the Duke's then agent at the *French Court*, where he tells him, *That when the Duke comes to be Maſter of our Affairs, the King of* France *will have all reaſon to promiſe himſelf all that he can deſire; for according to the Dukes mind, the Intereſt of the King of* England, *the King of* France, *and his Own, are ſo cloſely bound up together, that 'tis impoſſible to ſeparate them one from the other, without the ruin of them all three; but being joyned, they muſt notwithſtanding all oppoſition, become Invincible:* There are other Letters between Mr. *Coleman* and *Father le Chaiſe* which carry ſuch undeniable Marks of a Contract between *King James* when *Duke* of *York* and *Louis le Grand*, that none but thoſe Deveſted of common Senſe, can have reaſon to doubt it: If this is not throughly convincing, let any one conſult the *Memorial* given in by *Monſieur d' Avaux*, the *French* Embaſſador at the *Hague*, *Sept. 9th* 1688, which if the curious Reader deſire to ſee at length, I refer him to the 1ſt Vol. of *Mercurius Reformatus*, or the *New Obſervator*, No. 5. wherein the Ingenuous Author of that Paper, does prove it beyond all poſſibility of Contradiction. There are ſeveral other Arguments as unqueſtionable as the former, which for brevity's ſake, I omit.

And now 'tis time to breath a while, and consider what are the those Regal Virtues, of which, if a Prince has not a share, he will hardly answer the expectations of his People, nor the ends of Government; they are generally recon'd to be Piety, Prudence, Justice, and Valour; but if his Piety degenerates into *Biggottism*, his Prudence into unsteady Timerousness, his Justice into acts of Cruelty and Severity, and his Valour into Rashness and Obstinacy; what ever his Flatterers may say of him, yet certainly he is unfit to Govern.

Let the Reader apply the Character where he pleases, and find a *Crown'd* Head whereon to fix these four Vices, by another name call'd Virtues. How much of the Comparison may fall to the *late King*'s share, we know not; but of his *Bigottry*, *Zeal*, (or what other Name you please) to his Religion, I believe by this time the World wants not to be convinc'd; for if for Arguments sake we should allow (what we cannot believe) *viz.* a Merit in Religious Actions, certainly the *late King* has bid the fairest for *Cononization*, after his Death, of all the Crown'd Heads who have liv'd these two *Centuries*, who would Sacrifice three Kingdoms to the Capricios of a Priest; but be it unto him according to his Faith; and indeed it is but just he should expect a Crown in Heaven, if for its sake he has lost one on Earth.

This in a few Lines we have given the Character of a Bigotted unfortunate Prince: But leaving him at his Devotions, let us a little return homewards, and observe a sort of Men who are so very Impatient under this Government, that their very Looks express their Discontent; they are as uneasy, tho in the Sun-shine of Liberty, as the Slaves at *Algeirs* are with their Chains; they cannot take an Oath to a Government that will Protect 'em, and nothing will ever satisfy them, but the Return of their Old Master.

Good

Good God! to what ſtupidity is Mankind arriv'd? To diſlike the moſt eaſy Government in the World, to Eſpouſe that which is the moſt Barbarous in its Nature: A Government that in meaſures of Cruelty exceeds ev'n the moſt Savage Communities on the Coaſt of *India*! A Government ſo debauch'd with falſe Religion, that conſidering the Intereſt of Mankind, and the ill uſage it expoſes Mens Perſons and Fortunes to, it could be almoſt wiſht that ſuch a Religion had never been known in the World. In the name of Wonder, what would theſe Gentlemen have? They were many of them (at leaſt many pretended to be) uneaſy under the laſt, when Popery and Arbitrary Government ſeem'd to come as an Armed Man; and now they are almoſt beyond the poſſibility of ſuch Fears, they Murmur: Of what Mercurial Temper are the *Engliſh* compos'd, that they can never be ſetled? Popery was once their Terrour, and now that is remov'd, they fear they know not what; like Men in Feavers, they are Reſtleſs in this Bed, and when remov'd to another, are as uneaſy in that. I appeal to any of them, if the preſſures that gawl their Shoulders, either in their Perſons or Fortunes, was not brought upon themſelves by their own perverſe Obſtinacy, for which Conſcience is ſtill the pretence; the Government would have them Live eaſy, and enjoy their Eſtates and Preferments both Civil and Eccleſiaſtical, nor would moleſt them while quiet they might ſit under their Vines and under their Fig-Trees, but they will not; and if Men will turn themſelves out of all, in compliance to a humour, who can help it?

It muſt be confeſt, that when once the Perſons of Kings grow Contemptible, or little in the Eyes of their Subjects, their ſmalleſt Miſcarriages are Magnified to that degree, as very often Terminates in their Ruin: But there is an Errour on the other hand, when the worſt Actions of Princes ſhall be thought Innocent (for according to ſome perſons Creed, *a King can do no wrong*) and the belief of Paſſive Obedience

dience is carried ſo high, that even his Arbitrary Proceedings ſhall be winkt at: This is to exceed even the Arts of the *Turkiſh Policy*, who pay not a greater Veneration of their *Grand Signiors*, than ſome of our Zealots do to the *late King*, they ſolemnly drink his Health upon their Knees, and Pray for him in their Private Devotions affectionately; nor do they forget him in the Publick *Liturgies* of the *Church*, for every one knows the ſecret Myſtery of Bleſs and Protect the King our Governour. To be ſhort, nothing will ſerve them but his Return, to Redeem them out of their imaginary Bondage; for this they Wiſh, for this they Pray: Nay, the Jews themſelves do not at this day with greater impatience and miſtaken Zeal expect the coming of the Meſſias, than theſe kind of Men do for the Reſtauration of *King James* to his Crown and Dignity.

Let us therefore a little examin what ſpecious Pretences they have for ſuch an Ambition; and tho indeed they are as ſhy of Revealing the Secret, as they would be of a Fairy Treaſure; yet by ſome expreſſions occaſionally dropt in Converſation, 'tis not very hard to Conjecture ſome of them.

As firſt, they are great pretenders to Moral Juſtice; they ſay King *James* had a great deal of Wrong done him, and being their Soveraign Prince, they are Obliged to ſee him Righted. Are they ſo? but who gave them the Commiſſion? Their Conſcience, they will tell you, but their Conſcience is ſo great a Riddle, that it will never be Expounded; their Conſcience would have King *James* in his Throne again, tho never ſo much Bloodſhed and Miſeries might enſue; their fondneſs to his Perſon cloſes their Eyes and ſtops their Ears to all the Calamities their fellow Subjects muſt neceſſarily ſuffer by ſuch a Revolution; nay, this very Conſcience of theirs, was one of the chief occaſions which prompted the *late King* to commit thoſe Arbitrary Actions in his ſhortliv'd Reign; they told him he might do what he pleas'd, and for his

for his Actions, was accuntable to none but *God*, tho he ſhould turn upſide-down our Laws, Religion, and Liberties, and that we were tamely to ſubmit our Necks to the Blow when ever he ſhould Command it, in ſpite of Laws, tho it were in the Power of our Hands to ſave our ſelves by a juſt Defence. No wonder then upon ſuch conſiderations as theſe, and prompted by the Native Cruelty of his own Religion, he permitted thoſe unaccountable Actions to be committed; and he is as much beholding to thoſe fiery ſticklers for the loſs of his Crown, as he was to Father *Pretre*'s, and other Jeſuetick Advice.

It is the Nature of Mankind to covet Liberty, and to have all things about them eaſy and free: Now I would ask theſe Gentlemen what greater Freedom they can expect, were their beloved Prince Reinſtated in his Throne again, than what they now Enjoy? Are not their Fortunes ſecur'd to them by the beſt Laws in the World? Who goes about to Invade their Properties, or deveſt them of their Eſtates? Yes, they Reply, ſome *Biſhops* and other Eccleſiaſtical Perſons have loſt their Livings and Means of Subſiſtence, becauſe:— Yes, the *Becauſe* is very well known, becauſe they cannot take the Oaths. It would have been wiſht, that thoſe Reverend Perſons would have Inform'd the World with the Reaſons of their Non-compliance, which might have regulated the unthinking minds of ſome of their *Bigotted* Followers, who outdo even the Votaries of the Church of *Rome* in an Implicit Faith; and believe 'tis not Lawful for them to Swear to the Government, becauſe Dr. ſuch a one refuſes the Oaths. A very pretty concluſion; but allowing it to be Conſcience in their own acceptation, I believe when Humour, Prejudice, and ſome other niceties are ſeparated from it, the thing call'd Conſcience will appear in this Caſe but an Airy Notion.

Some of the most Moderate of them, I confess, who are great Lovers of the *late King*, could wish him here again without the Assistance of the *French*; but if their Faith was but as strong and powerful as their Hopes, they might certainly remove Mountains, and joyn the *Alps* to St. *Michaels-Mount* in *Cornwall*; but these are Wishes as Improbable as they are Impossible to be Effected; for you may as easily separate Heat from Fire, or Moisture from Water, as divide the Interests of *King James*, from those of *Lewis the Fourteenth*; no, no, like *Hippocrates* his Twins they must Live and Dye together; and therefore these sort of Men deserve rather our Pity than our Laughter.

But there are another sort who will have their Old Master return again, though by never such indirect Means; and are as glad when they hear of the Success of the *French Arms*, as they would be to Receive the News of the Death of some Decrepid Relation of theirs, who by his *Exit*, leaves them a plentiful Estate. And let *Mons* and *Flanders*, *Savoy*, and all the *Confederate Countries* be reduc'd to heaps of Ruins, so their *Dear King* may come to his Throne again, though he Enter'd the City of *London* with *Luxemburgh* and *Bouffiers* at the Head of fifty Thousand *French* Dragoons.

These are hopeful Protestants i'faith, blessed Reformers and Defenders of the Christian Church; fresh Straw and a dark Chamber, cooling Purges, Leeches and Blood-letting are only fit for such as these; they are Mad beyond the cure of *Hellebore*: But because it is necessary sometimes to Answer a Fool according to his Folly. Let us ask 'em what mighty Mischiefs have the Dukes of *Savoy*, and *Bavaria*, the Electors of *Brandenburgh*, *Mentz*, and *Cologne*, the Emperour

perour of *Germany*, the King of *Spain*, and the *United Provinces* done theſe Gentlemen, that they are ſo mighty Angry with them, and could wiſh the Sculls of all their Subjects were to Pave the way for King *James* his Acceſſion to a forfeited Throne? how came theſe involv'd in the Quarrel? muſt King *James* his ſuppoſed Right, like *Pharoah*'s Lean Kine, ſwallow up all other Princes Properties? What has he done to be ſo much the Darling of Mankind, that other Mens Glories muſt be Eclips'd to make his Glimmering Rays ſhine the Brighter? Are great *Britain*, *France* and *Ireland*, to be the only *Goſhen*, and muſt there be Darkneſs all over *Europe* beſides? Theſe Men are a moſt ſtrange ſort of Political Predeſtinarians, who will allow no Peace nor Plenty to any but their Maſter and his Friends; and it is hard to be determin'd, whether Folly or Madneſs has the greateſt ſhare in the Compoſition of their Hopes. All Pity and Humanity to their fellow Creatures is laid aſide, and they ſeem to exceed the *Indian Cannibals* in acts of Cruelty, for how ſevere they may be to Strangers, they yet ſeldom Devour thoſe of their own Tribe; no Man that hears 'em Diſcourſe, can certainly keep within the bounds of Moderation; for who ever has the patience to hear their Arguments, will certainly expect better Reaſons in *Bedlam*, from the *Lucida Intervalla* of a Lunatick.

The Love of ones Country, was ever by the moſt Polite Nations, eſteem'd as the Characteriſtical mark of a Noble Soul, and *Vincit Amor Patria*, ſeem'd to be Written in indelible Marks upon their Breaſts; for this the ancient *Greeks* and *Romans* were Famous. Remarkable to this purpoſe is the Relation *Livy* gives us of *Curtius* a Noble *Roman*, who when the Earth was ſunk with a wide Gap in the Middle of the *Forum*, and it was told, it would not come together again, unleſs ſome Prime young Nobleman were put

put into it; he to Deliver his Country, mounted on Horſe-back, Rode into the Gaping *Chaſma*: But we on the contrary, have a ſort of Men amongſt us, who would gladly ſee their Native Soyl over-run with a knot of Villains, to gratifie one Mans Luſt of Power on the one hand, and their unaccountable Humour on the other. I would fain ask them, ſuppoſing the poſſibility of ſuch Succeſs, whether the *French* Arms are ſo well bred, as to diſtinguiſh them from the reſt of the *Engliſh* Sufferers by ſuch a Revolution (to which that of the *Goths* and *Vandals* in *Italy*, was but a civil Viſit)? I fear like *Tarpeia* the Veſtal Virgin, who Covenanted with the *Sabines* to betray the Capitol to them, for what they wore on their left Arms; but when they were Entred, into of Bracelets which ſhe intended, they threw their Targets upon her, and Preſſed her to Death; ſo would theſe very Men Suffer in the Common Calamity; for the *French*, as well as other Nations, agree in this, *That though they Love the Treaſon, they Hate the Traytors.*

To Invert a little the Words of Mr. *Dryden* to the Reader, before his Poem of *Abſalom* and *Achitophel*, Every Man is a Knave or an Aſs on the Contrary Side; and there's a Treaſury of Merits in *Sam*'s *Coffee-Houſe*, as well as in *Richard*'s at the *Temple*; but the longeſt Chapter in *Deuteronomy* has not Curſes enough for well-wiſhers to the *French.*

It was the Speech of a Moderate Gentleman in the *Long Parliament*, when the Faction in the Houſe of Commons was high againſt the *Biſhops*, and the *Eſtabliſh'd Church*, *Gentlemen*, (ſays he) *let us ſee the Model of your New intended Superſtructure, before you pull down the Old one.* If we ſhould ask ſome of theſe Fiery *Bigots* for the Intereſt of the *late King*, what Advantages they can propoſe to them-

themſelves by his Return; unleſs like the unrewarded poor expecting *Caviliers* at the Reſtauration of King *Charles the Second*, they can be content to be Loyal and Starve; for if the latter end of King *James* his imaginary Reign, ſhould be of a piece with his firſt real beginning, he will ſtill neglect his trueſt Friends, and ſtick cloſe to Flattering Enemies. With ſo deep a Root has the Advice of a *Chancellor*, about the year 1660, ſtill remain'd in the Breaſts of the Princes, *Oblige your Enemies, and your Friends will be true to your Intereſt.*

But I have wandred from my Subject, by a long, but I hope, not very Impertinent Digreſſion, and therefore (asking my Reader's Pardon) return to my Subject, or rather the Applicatory part of it. We have ſeen the Character of the Prince and his Bigotted followers; And as all things are beſt ſet off by Examples, let us now draw a Parallel or Landſcape of the two different Complexions of the Reigns of King *William* and Queen *Mary*, and King *James*, and what we are unavoidably to Expect, ſhould Almighty God in the Courſe of his Providence, for our Puniſhment, and the gratification of ſome reſtleſs Spirits, bring King *James* to his Throne again: Of the Eaſe and Tranquility of the firſt we are certain, but of the Horrour of the latter, the moſt terrible Ideas we can form of it in our Imaginations will come ſhort of the Life; for as the ſafety we now enjoy, almoſt exceeds our Hopes; ſo the Stripes we muſt then feel, will tranſcend our very Fears.

In the Perſon of the King, we have a Prince who is truly (what the Hiſtorian ſays of *Titus*) *Humani generis Deliciæ*, who has centred in his Perſon all the Valour and Wiſdom of his Anceſtors: A Prince ſo truly Great, that thoſe Lawrels which add ſuch Luſtre to anothers Brow,

look but faintly on His, He needing no additional Varnish to set off His Native Goodness: A Prince, Born to be the *Arbiter* of *Christendom*, whom all the Crown'd Heads and States of *Europe* Adore as the only Person who must break the Jaws of the *French Leviathan*: Not the greatest Dangers which so terrify pusilanimous minds, can at all move Him, who caring not for an inactive inglorious Greatness, expos'd his Sacred Person to Rescue these ungrateful Kingdoms from the most insupportable Tyranny of Arbitrary Power; since which, in *Ireland* he gave most Invincible Proofs both of his Courage and Conduct; the United Force of *Europe* could not concert their Measures against *France*, till his Presence Influenced their Counsels at the *Hague*, to which he went through a thousand Perils at Sea; after a short Return, He is now gone again to *Flanders* to head that Prodigious Army: Victory seems to accompany him in Attempts of War, and his worst Enemies must own him to have the very Soul of Courage.

In the Person of the *Queen*, we have a Second *Queen Elizabeth*; but with respect to her Sacred Ashes, we may say, the Copy far exceeds the Original. Never did a Crown'd Lady shew more Conduct and Magnanimity than when the *French Fleet* was upon our Coast, when her *Illustrious Husband* was Fighting in *Ireland*: A Princess, whose thousand Charms make her fit to Rule, and Command even Respect from her very Enemies (if any such there are;) her Majesty is Temper'd with so much Mildness, that at the same time, she neither invites nor forbids Access; the Glory of her own Sex, and the Admiration of ours.

Under these two *Illustrious Persons* is *England*, &c. at this time Govern'd by the most exact Laws that ever were made, the Prerogative of the King not Dominaring over

over the Priviledges of the People, the Church of *England* Flouriſhes, not withſtanding the Peeviſhneſs of ſome of her Votaries; and the *Diſſenters* enjoy their Liberty of Conſcience without Deſign: The great Bleſſing of this Nation, *viz.* the *Parliament*, does frequently Meet, and their Votes are Unanimous for Supplies for the Nations Good: The Taxes by them Levied are (excepting by ſome few diſcontented Spirits) willingly Paid, and the People ſatisfied that their Mony is Employ'd for the uſes intended, not Laviſhly and Unaccountably thrown away on Penſioners, *&c.* every Man enjoys his Plentiful or Competent Fortune, with all the freedom Imaginable; no Tricks are made uſe of to Decoy us into Slavery; from the very Proſpect of which, the *King* deſigns by his utmoſt Endeavours to free us by appearing himſelf in Perſon at the Head of the Confederate Army, in oppoſition to the Power of *France*: He deſigning to Reſcue the Glory of the *Engliſh* Nation from that Stupidity, the Luxury, and Effeminacy of the late Reigns had obſcur'd it with; and we have nothing to render us unhappy but our own groundleſs Fears and Jealouſies, in which unaccountable Humour, if we ſtill perſiſt, like the *Seditious* amongſt the *Jews*, we ſhall do our ſelves more Miſchief within the Walls, than our Enemies could poſſibly do without, when the Glory of their City and Nation yeilded to the Arms of the *Romans*, who could never have Conquered them, had not their Murmurers within done more Execution to themſelves, than all the Battering Rams of *Titus* could poſſibly Effect againſt their Walls.

But now to ſhew the Reverſe of the Medal. If King *James*'s return to re-aſſume his juſtly Forfeited Right, as no Human Reaſon can poſſibly ſuppoſe him to come in without the Aſſiſtance of the *French*, let us conſider what a Field of Blood will our Country be; he coming in like a Con-

Conqueror, will make us quickly Feel the Difference between the Easy Government we now Live under, and the Insupportable Tyranny we must then endure; his imaginary Zeal for the Defence of the Protestant Religion, being long since quench't by the Affronts he pretends to have suffered by those of that Communion; then will *Rome* Erect her Standard in Defiance to all the Methods of the Reformation, and Popery become the standing Religion of the Nation.

It cannot be suppos'd that the Instructions he has Receiv'd from his great Patrone *Lewis*, will easily be forgot; and he who when in a private Capacity would ever hardly forgive one whom he suppos'd had done him Wrong, will now be hardly brought to forget a National Indignity; he will never certainly listen to any Overtures of Capitulation; and 'tis impossible to believe that things can be ever Accomodated between an Incens'd Prince, and (as he supposes) a Rebellious People. He has not so long Breath'd in the Air of *France*, as not to learn its Tyrannical and Arbitrary Maxims; and the (as he thinks) Meritorious Zeal of Propagating his own Religion, will let him stick at nothing, how Arbitrary soever, to Establish it. We may indeed imagin him to be of a Merciful Nature, and that all shall be forgotten as if never done, and that an Act of Indemnity will make all even again; but those who are so blinded as to believe these fair Promises, let them but look into an Act of his own, Dated at his Residence in *Dublin*. And in a Proclamation of his, to his Pretended Subjects in *Scotland*, *May* 4. 1689. He is most Graciously Pleas'd, not only to Incourage his Friends to be Destroyers of Mankind, but likewise offers them Pardons for such Inhuman Cruelties: Telling them in the said Proclamation, *'Tis his Pleasure they should Rise in Arms, and Assault and Destroy, and what ever Blood-shed and Slaughter, Mutilati-*

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out or Fire-raiſings ſhould be done to theſe Rebels, (as he calls the *Scotch*) *his Proclamation ſhould be their ſufficient Warrant* for ſuch Acts. If this is his Kindneſs for the *Scotch* Nation, can we think the *Engliſh* will more civilly be Treated?

No, no, let us no longer Amuſe our ſelves with Fancies of his Clemency and Kindneſs. We live under a Government where we may be Hapy if we pleaſe, and nothing but our Diſcontent can render us Miſerable ; for as certain as there is a Providence, if ever ſuch a Fatal Revolution ſhould happen, not *Savoy*, nor *Piedmont*, nor all the places where the Arms of the *French* have Ravag'd, were ever ſuch Scenes of Blood and Confuſion as *England* will be. We are now in our *Criſis*, and a few Months will, in all probability, determin the fate of *Europe* in General, and of our own Country in particular ; and upon the Succeſs of the Confederate Army, Headed by our moſt Victorious Prince, depends the Liberty or Slavery of the moſt Civiliz'd part of the World.

Poſtſcript.

AT the concluſion of this Diſcourſe, I imagin ſome Smiling Reader finding fault, and by his Looks would ſeem to tell me the Landſkips are as ill Drawn as they are ill Deſign'd, and that the Lyon is not ſo fierce as he is Painted, nor will the Return of a Prince of the Romiſh Communion *be ſo Terrible to his Proteſtant Subjects as I would ſeem to repreſent. But in Anſwer to this, I muſt acquaint the Gentleman, that I fear I*

have committed an Error on the other Hand, and instead of adding fierce Colours to make the Piece seem Tremendous: I have used such faint shadows as do not heighten the Picture. Partiality and Prejudice are very ill Spectacles, and but too often cause a false Medium. I have seen a Picture, which if one looks Obliquely upon, on the left Hand were represented the Heads of three fair Ladies; but if you chang'd the Position of your Body, and stood on the right Hand of the Design, the very same Picture shew'd you a Monkey and two Parrots. I know not on which hand my Reader's Judgment stands, which valued Faculty of ours we find to be very often deluded; for if I may apply a place in Holy Writ, very pertinent to this purpose, only exchanging the Case of the Father for that of the Son; they who form such terrible Ideas of the Imaginary Severities they feel under the present Reign, where they are only beaten with Rods, will at the Return of their Idoliz'd Prince, be Chastis'd with Scorpions.

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